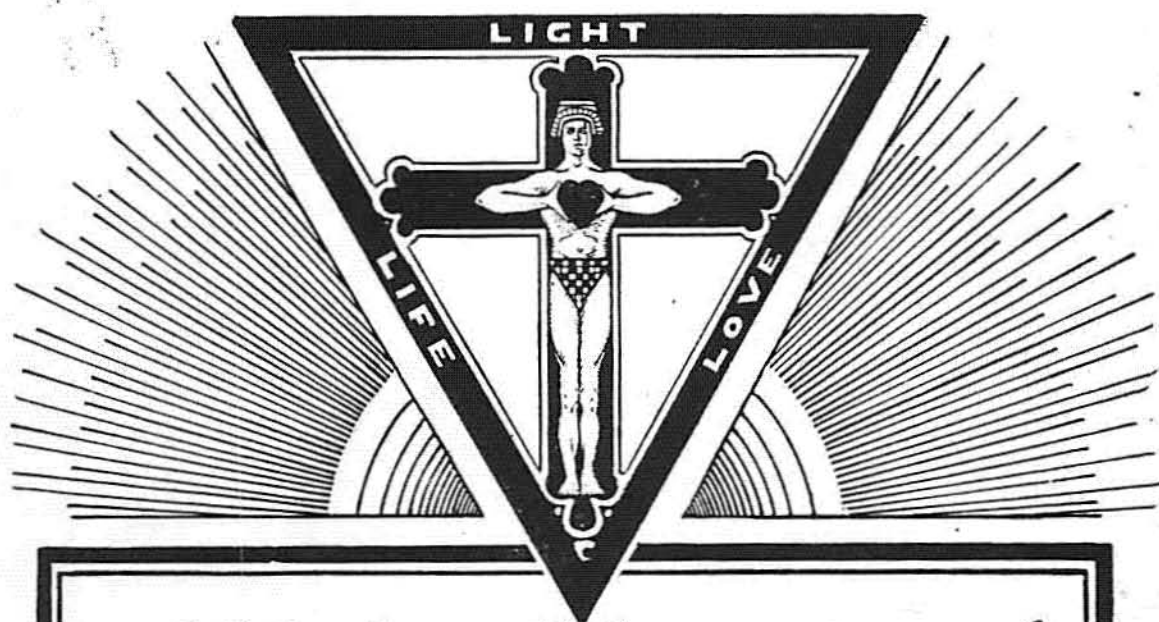


The **MYSTIC TRIANGLE**



A Modern Magazine of **ROSICRUCIAN PHILOSOPHY**

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Fighting Death.

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MAY, 1925
F. P. Riley

Price 25 cents

THE TRIANGLE



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MAY, 1925

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This is a magazine of **DARING!**

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The Truth about **LIFE** and its **PROBLEMS**;

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Therein lies **experience**; and experience begets **true knowledge**. Through knowledge comes development, fortitude, attainment; **AND MASTERSHIP!**

* * * *

The shallowness of some empirical, apocryphal metaphysical philosophies denying the practical things of life and leading the sincere seeker into the realm of clouds and superior appraisal of self, is the quagmire in which Satan finds his recruits.

TRUE MYSTICISM develops in the sane person a rational humility, a calm poise, a sense of equity, a mind with **CONSECRATED** power and constructive direction.

PRACTICAL MYSTICISM matures the experiences of life, points out the way to individual progress, success and **MASTERSHIP**.

Such is the guidance, influence and definite principles presented in this magazine; the magazine that **DARES TO TELL THE TRUTH!**

* * * *

Every man living today is not the reincarnation of Napoleon; nor is every modern woman a living carry-over of Cleopatra; some of us were slaves in days gone by; or perhaps serfs; and mayhap a few of us were respected citizens; and an occasional one infamous. Whatever greatness we may have borne in the past brought with it the obligation to be greater today; and those of us who were not so fortunate in another time are face to face today with the necessity and privilege of making this span of existence the most brilliant in our whole course.

The world needs doers and not dreamers; workers and not philosophers, practical demonstrators of the laws that have been revealed, not pretenders to superior wisdom and super-minds. Hell may be paved with good intentions, but that underground pavement, scintillating with its mosaic and mottled spots of ephemeral ideas, is reached by paths that are lighted by the misleading luminosity of myriads of self-appointed super-beings who preach the doctrine of **impractical mysticism**.

—THE EDITORS.

What Concentration WILL Do

A Concise Explanation That Tells More of the Truth Than a Big Book

By ROYLE THURSTON, Ph. D.



SAY "will do," with great accent on the word *will*; for, in the ultimate analysis, will is the power that is used whenever results are attained through concentration.

In the above paragraph I have given the key to my whole argument. Were I writing a long course of lessons on how to use concentration to move mountains of obstacles and stay the floods of disaster and misfortune, I would have to be consistent with the modern trend of elaboration and verbosity, and reserve that one paragraph for the last in the lessons.

I am being very frank, however. After twenty years of experience as teacher, lecturer, writer and advisor to and for various schools and systems of metaphysics and newer thought, I speak with knowledge and demonstrable facts.

Will-power is the motive power. It is even more than this: it is the true, creative, power in the universe. In the beginning God spoke the WORD. It matters little, in this argument, what that word may have been, but it was an expression of *will*. It was a decree, a command, a law, a fiat. And, as such it was creative. By its very nature, because of its origin, and as a result of its conception, it was electrical, controlling, directive.

Also, it was *mental power*!

That it emanated from a Superior, Divine Mind does not imply that it was an unique manifestation or beyond the probability of human repetition.

For, man has all the Divinity of mind that God could give of Himself. The same *will*; the same creative power; the same justification to use the will-power of mind. God's very nature and plan assures us of our immediate and intimate relationship with God.

And, that relationship is of the mind and inner-self,—the only Divine part of man that can conceive.

Where does *concentration* come in? You ask this question just as thousands have, and still do each day in the year. Most of these inquiries seek private, personal or class instruction at exorbitant fees from one who has just given a free course of psychology lectures; and each learns one important lesson at least in regard to psychology. It can be very practical (and profitable) to some!

One of the many, natural mighty forces and motive powers in the world, free to all, is water. Even the peaceful, quiet, mirror-like pool. To use that still, inactive power to the best advantage, and make it demonstrate its might, we must *concentrate* it. We proceed to direct it into a narrow stream, then toward a focal point and then focus that point upon the one definite manifestation we desire. Witness enormous rocks and sides of mountains moved in mining districts by use of a hose and nozzle connected to the reservoir of still, potent, water on a higher level.

Another great, natural force in this universe is evenly distributed over half of the earth all the time. Sunlight! "Life, Light and Love" are in sunlight, said the ancient Rosicrucians. Power to create and destroy is there, also, demonstrates the modern, practical mystic.

But, sunlight, too, must be concentrated in order to apply and demonstrate its power. Magnifying

glasses, reflectors, prisms,—these are the means of *condensing, concentrating and directing* the tranquil, static power of the sun-rays. Witness mighty machinery being operated today by sun-light; marvel at the heat and fire and penetrating power of the sunlight which passes through a small reading glass in your hand!

Do you see the point of my illustrations?

The will-power of the human mind is as broad and universal in its passive nature as the waters of the earth or the sun-light of the skies; and, when the *will* of man is *focussed, concentrated and directed* at one point it is more mighty, more potent, more insistent than all the water power or sun power that man has ever been able to control.

Concentration of the potent *will* is not only possible but necessary. Until the mind-power in man is concentrated, it is about as dynamic and vigorous as the steam that rises into and floats about in space from an open boiler.

But, again, confine, limit, concentrate and direct that steam!

Concentration, in practical mysticism, means bringing all of the conceptional, creative, directive power of the mind to a focal point.

Now, please note the qualities and attributes given to the mind in the above paragraph. Let us study them:

1. *Conception*. Before concentrating any power into action, the *director* of the process must clearly and concisely conceive exactly what is to be done, why and when. Such conception must include a clear mental picture of how the demonstration will start, proceed and end,—and what the ultimate manifestation is to be like. Indefiniteness, constant fretting, repeating of affirmations, doubting, analyzing, questioning, revising, modifying and other mental gymnastics, *prevent* clear conception and make concentration impossible.

2. *Creating*. In conceiving and visualizing the action that you desire to demonstrate, create the whole manifestation, step by step, element by element,—as you would design or create a building or map out a picture on canvas. As you conceive and visualize, *create* each element by placing it in the scheme of things as a *thing alive*. Man alone, of all living creatures, has this creative power and ability; and the few who use it are looked upon as geniuses.

3. *Directing*. As you complete your visualizing, and have created a living, vital, active conception in your mind, *direct* its passage out of the broad, universal reservoir of your mind, into the narrow channel of outer manifestation at that point, place, time and condition where the great demonstration is to occur.

And, the Divine-human *will* of man is the motive power that pushes the created conception through the channel of the mind into the world of practical things.

That is all there is to it!

Concentration WILL do it! It is a law, a law of physics as well as of psychology.

And, the right application of this law is what we call practical mysticism,—Rosicrucianism.

* * * *

The Negative Side of the Argument

Dr. Thurston has ably presented the positive side

of the principles relating to the use of concentration. There is a negative side that is equally important.

Do not believe that continual concentration upon the created object will strengthen it or bring it into a living demonstration. As Dr. Thurston says, the object desired must be created after its conception and then it must be concentrated upon until it is brought to a focal point. But, note that at this moment one is to send it through the channel from the mind into the outer world.

The mistake made by thousands who try the process of concentration is that they understand they are to keep on concentrating upon the visualized or created object, as though fostering, maturing and protecting it from contact with the outer world; and it never reaches the hour of birth!

One may compare this mistaken plan unto writing a telegram which has been carefully conceived, carefully analyzed and worded so that just sufficient words are used, rightfully placed to give the precise meaning, viewing all possible interpretations, visualizing what the reader of it will comprehend by it, how he will react, and so on; and then, hold the telegram in one's hand and re-read it, every two or three minutes, and concentrate upon its perfected conception.

It will not reach the telegraph office, or go over the wires or be handed to the intended reader until IT IS RELEASED by the sender. True, if you concentrate properly and the intended reader is also concentrating and receptive, he may receive the message mentally, but such proper concentration on the sender's part also includes *releasing the mes-*

sage, not continuing to simply hold it in the mind in a condensed form, brain-bound.

If there is any power in concentration at all, it is sufficient to concentrate for only a few moments,—not hours. If the whole process is workable, it must be along true psychological lines.

The mind works rapidly, with lightning speed. It cannot be successfully measured in its time action in most cases. One minute of deep and profound concentration upon any one perfected idea, establishes it in the cosmic mind. Hours of further concentration cannot add to that establishment one iota.

Releasing is a simple process. Dr. Thurston expresses the law in simple and concise terms. Will power, the strongest force in the grasp of man's existence, will urge a mental idea into action by directing it *out* of the mind into the open, the all, the cosmic.

If you have confidence in the process of concentration sufficient to warrant you to try the law, then you must have confidence in the cosmic principle to carry it through. Therefore, as soon as you have created your living, breathing, visualized desire in your mind, and have concentrated on it for a moment or two to bring all of your broad consciousness to the center of the created thing, then DO NOT concentrate any longer, but, with confidence and conviction, release it from your mind, *knowing* that you have done all you can ever do by any psychological method to bring it into material objectivity.

If you DO NOT KNOW that you have done all that you can do, then do not expect to have any results at all, and further concentration is useless.

Fighting Death

Here We Have the Real Solution of the Problem of Maintaining Health

By DR. SEBASTIAN ROULE
(Of the Grand Lodge, Paris, France)



It is my privilege to meet men and women almost daily who are trying or have tried to regain health or conquer the march of some disease. Their object is very meritorious and praiseworthy. It is the most common quest of all human search. Likewise it is the most pitiful and, in the majority of cases, the most misunderstood.

I speak especially at this time of those who are fighting death.

It is so impossible to fight death that one wonders why it is not so impressed upon the minds of those who pretend to think. But even more strange than this is the fact that those who are trying to fight death are bringing continued disaster and disease to their minds and bodies.

My comprehension of nature's laws is such that I find absolute coincidence between these and the laws of the mind. To fight means to challenge, to attack, to antagonize, to arouse and to urge the thing we are fighting. Do you think I exaggerate? Then you do not know the laws; you have not observed.

Death is inevitable. I believe this statement is made many times in the Rosicrucian teachings. Death of the physical body in its transitory form, not in its nature. The body we have dies annually and is dying hourly, if we look upon the casting off of its material elements as death. Eventually the whole body will be cast off, discarded, not as useless,

dead, non-living material, but as a fitting, proper, useful cloak for the inner body, the soul. To attempt to fight death in any of its stages, is absurd, if one is seeking more abundant life and peace.

And, as I have intimated, *fighting* disease is merely stirring the pool of unpleasant waters. Disease is not necessary, suffering is not necessary, pain is not necessary; but fighting them does not keep them from the body, mind or consciousness. There is a better method, a more rational method, a truly scientific and metaphysical nature. It is the superb way of using the creative powers the Almighty Mind has given to us.

Reiterating, I say that concentrating upon a plan to destroy or defeat disease as though disease itself were an entity, is the wrong way to proceed to regain or maintain health.

Disease is a succedant condition; it follows something else; it is a result of some cause. These may not be new ideas to you; they may be old, but not thoroughly appreciated.

Prevention of disease is very noble work; it goes hand in hand with natural therapeutics. It is an essential part of maintaining health. But prevention, too, must be along constructive lines and not largely destructive. The tendency today in most systems is to attempt to destroy the possible causes of disease, and this leads to erroneous ideas, unstable principles and hypothetical factors.

So far has the false idea of prevention been car-

ried, that is the false idea that the possible causes of disease may be destroyed, that science has strained its high tension elaboration of perceptive facts to a breaking point. It has, perforce of its assumptions, reduced all causes of disease to material things. It is logical from the premise; in order to materially destroy, or with material means destroy the causes of disease, those causes *must be* of a nature material and of expression reducible to material qualities. Hence, every disease must have a *germ*,—a living, vital, material entity, conforming to material measurements, susceptible to isolation and having all the functions of a living entity,—birth, growth, maturity, self-reproduction and mortality. Therefore, also, such little creatures *can be* destroyed. We may lightly pass over the incongruity of the complex whereby a man of austere scientific mind and training spends a life-time of study and research with but one aim in mind, to create (out of reasoning on paper and the co-relation of unrelated facts of phenomena) a living thing solely that it may be destroyed.

Certain it is that most of the germs discovered, established, dignified and isolated by man have been destroyed by the same mind-power that created them. One needs only to open one's eyes to bring to sudden non-existence the beautiful scenes which the imagination pictures upon the darkened retina of the eye!

Are so-called germs, then, simple myths? Not at all, and I would not be so understood! But as real causes of disease, germs are highly insulted and the word becomes a misnomer. There are small, microscopically small, living entities whose business it is to live upon other and larger masses of living matter. In this sense even many may be called a germ, since he lives upon and through such living, destroyed masses of nature's products. One man in a forest with an axe cutting down trees is a disease germ to the life and mass-form of that forest. And, another man in another forest with a torch setting fire to every tree, is a *virulent germ* of the first grade, so far as the beauty and life of that forest is concerned.

Hence, why call those things which live upon others, *parasites*. One is reminded here of an old story of the fat, lazy and comfort-loving King whose peace and afternoon nap were disturbed by a flea. He finally caught the flea and holding the little creature between his fingers he loudly proclaimed: "O, you parasite; thou shalt die at once and by the wish of the King! Thou art good for nothing, living upon others' flesh and blood; death for thee, parasite and to all thy like!" The flea, however, was not frightened and immediately replied: "Death unto all parasites, hath the King proclaimed throughout the land! But my Majesty, why

establish a precedent that may be embarrassing some time?"

Germs are entering the human physical system hourly,—with each breath, with each drink, each ounce of food. They do not all come wilfully and with evil intention. Most of them, the vast majority, get into the human system by force of circumstances. They, like every living thing, seek to foster their bodies, live and grow. They gather into communities, if permitted, congregate, attract congenial living bodies or those which will harmonize with them, seek secure and agreeable or contributing localities and—but I go too fast! I have reached a point where *disease* may begin to manifest.

It would appear, now, that germs are the cause of disease. Only true in a secondary sense. Perhaps you anticipate me! See that I said, *if permitted*, these germs would congregate and foster and live in the human body. Most fortunately, nature, the All-wise mind of God, has provided a sentinel and a system whereby permission is denied to such parasites as may break down the creative processes in the human body, and has made this system militant in its action to such an extent that the invaders are gently but effectively removed from the sacred precincts of the body.

This disease-preventing system is limited, however, to a *normal* body. It functions to its fullest and most marvelous degree only in a body, a living body, that is in harmonious action, constructive operation and under the guidance of creative thinking.

There, you have the thought!

Not in a normal body, a harmonious organization, can these involuntary invaders exist, but in a body that is inharmonious, out of attunement with the higher directions of the Cosmic principles, they may remain and grow and disrupt all normal conditions.

It is at this point that therapeutics are applied. In the absence of anything better, some drugs, some herb extracts, some specific means may be adopted to assist nature to remove the invaders, cleanse the diseased parts and assist nature to restore health. I make no plea for any special system of therapeutics. Each has its place in moderation and in the hands of a competent practitioner. I do, however, make plea for another method of preventing disease rather than attempting to fight death and destroy germs. I argue for normality in body and mind; or should I say in mind first, for then the body *will be* normal.

Right thinking, accompanied, if you please, with right eating, right drinking, right breathing, right labor and right rest, will establish a harmonious, normal condition in the body and we need, then, give little thought to germs *outside* of the body. In another paper I will take up these later points in the typical Rosierucian method.

Notice to Our Readers

The Dictionary of Rosaecrucian Terms will be continued in our next number. The past issues contain from A to N. The last issue of the TRIANGLE, volume 1 number 4, containing some very fine articles, can be obtained at twenty-five cents per copy, for there are a few copies still on hand.

So many of our readers have asked about the issue of the American Rosae Crucis magazine which contained the article The Divine Birth of Jesus, a

Remarkable Account of the Parentage and Birth of the Master from an Old and Authentic Record, translated and condensed by the Imperator. We find that we have about one hundred copies of the magazine on hand. It is the May, 1920, issue, and is replete with other instructive articles. Copies will be mailed on receipt of fifty cents for each copy while they last. Address your letter to the Amore Supply Bureau, 843 Octavia Street, San Francisco, Calif.

Winning \$20,000,000 By Mystic Laws

Details of an Interesting Demonstration of Directing, Based Upon Laws All May Use

By THE EDITOR

Of the hundreds who were startled by the Court's decision, the least surprised and least affected was the winner of the decision,—a decision which means at least \$20,000,000 to a man who firmly and faithfully applied the mystic laws to his problem and with definite formula and right thinking directed the result so surprisingly to others.

The morning newspapers of every large city in February of this year announced the victory and commented upon it. Large type, feature articles, editorial sermons! All pointed out the one obvious lesson,—right does win over wrong, eventually! It was one of the most interesting news items of the month, or year; it was unusual; it had human interest; it had universal appeal; it had mystery.

Not one of the papers, however, pointed out the strange facts behind the whole case. Few knew them, perhaps; fewer could understand or believe them.

A poor man, so far as material wealth goes, living in the poorest section of San Francisco, suddenly raised to enormous wealth and national publicity by a Court decision. That is a good story in itself; but it is not the story that will interest our readers; there is a more instructive story back of this, dimly sensed by the reporters and others who heard the learned Judge render his decision and who saw the records in the case.

Here are the facts as we know them:

George Campbell Carson was a common laborer in mining camps in 1906, in and around Denver, Colorado. He was not a cultured, educated man, but he was a religious man in the sense that he had certain religious, ethical and moral standards. He did not carry these things on his sleeve, but he practised them to such an extent that he was generally considered as being trustworthy, gentle, dependable, ready to help others and give a kind word when others scoffed. He was a good workman and was in no way considered eccentric. He attended no particular church, but he did much reading and seemed to follow some line of philosophy which many of his co-workers could not grasp.

One day when watching others feeding the large furnaces used in smelting, he was inspired with the idea that a more practical, efficient and less costly way to do this one particular thing could be devised. He pondered over it for weeks, and in spare time and on holidays he experimented. Finally he prepared drawing on an idea that had been evolving in his mind and was definite enough to visualize. He was so surprised at the complete picture of the uncreated piece of machinery which grew in his mind that he was convinced that he was being guided by *Cosmic direction*. Understanding what such a privilege meant, he gave part of his thinking to meditation on the privileges of life, in thanks for the blessings he enjoyed and in planning co-operation with the Cosmic. And, he started a diary,—a book wherein he could write his daily meditations and note the growth of his attunement, as he called it.

It is because of the facts put into this diary as well as the fact that the diary established his development of an idea, that the decision of the Court was in his favor. For, he finally completed excellent drawings of his visualized idea and proceeded to secure patents. Not having sufficient funds to secure the services of patent attorneys, and, accord-

ing to his diary, depending upon the Cosmic principles which he invoked and which seemed to guide and direct his work, he filed the patent papers himself. Three times they were rejected because he had no registered attorney to look after the details and because of his inability to meet certain conditions. But, he was not discouraged, for he continued to see the invention materialized and working. The man-made laws of the land could not stop the working out of the Cosmic laws if he continued to meet the requirements and live the principles!

The pages of his diary, the most interesting book in psychic development and attunement the writer has seen in many years, tells the story well. At last the only technical point against the granting of the patents was that of *spelling*. He had not spelled certain words correctly! It was a test and trial, and Carson set to work to overcome this. He must master each obstacle, each test. Keep that in mind! He did not try to evade or over-ride one of them.

After securing patents which did not afford all the protection he hoped for, he traveled from smelter to smelter for months begging for a chance to build and demonstrate his machine, at the same time working as a laborer in order to support himself. Eventually the largest copper mining companies used his machine and are still using machines based upon his invention. Then he started pleadings for payment for his work, and in this wise encountered more obstacles.

Without attorneys to assist he carried his case into various courts and has argued the case and fought his way through all the technicalities of these procedures alone. Not until the matter came before the United States Circuit Court of Appeals in San Francisco did some prominent attorneys and helpers in such matters take an interest in the case; and solely because of Carson's demonstration of his faith in the laws he was applying.

In rendering the decision in favor of Carson against some of the largest copper companies in the world and in the face of the activities of many of the most prominent and highest paid attorneys that these mining companies could secure, the Judge and his associates declared that although Carson's suit depended very largely on his unsupported testimony, "his simple, straightforward manner, his evident personal conviction in regard to certain elements entering into the history of the whole case, and the life which he had led in the past twenty years," convinced them that Carson was telling the truth about every detail.

Not one in the Court believed that Carson was moved by commercial, mercenary or selfish motives. Not one doubted the story he told of his Cosmic inspiration and guidance in inventing and perfecting the machine. Not one doubted but that the man was directing his case along the lines of higher laws, and all acknowledged the certainty of victory in such circumstances.

That our readers may have a more intimate glimpse of just what attitude Carson took with himself and toward the Cosmic in this whole affair, we give here one page of his diary. This entry was written on New Year's Eve of 1914. It was after many months of acute suffering from privation because of the lack of work in the cold winter months when storms prevented operations at the mining camps. It was written on a day when hunger and

cold had punished him severely. He might have been deeply depressed and discouraged, for he had been working for several years trying to gain recognition for his inventive work and had failed. In the face of such obstacles and discouragement, note what he wrote on this New Year's Eve:

"As I look back over the year I can say that I have grown spiritually, that I am living a purer life, my health has improved and I am in a happier state of mind and therefore better equipped to fight material forces.

"I have not advanced materially and am poorer than ever before, with interest-bearing debts accumulating. I am just a common laborer of the most poorly paid men—yet with my increasing health and closer relations with the Cosmic world, I am happy. My inventions have not returned anything to me or the world, as yet.

"I shall not sit up tonight as has been my custom for the past few years, but will retire and rest in order to be better equipped for my labor tomorrow.

"My prayer tonight is—May the Divine Ruler show Himself plainer to me and send His messenger to me to teach me the truth."

What do you think of that! Is it not a masterpiece of mystic literature? Please note the following facts in that one day's notation,—facts which teach a sermon to those who are discouraged, downhearted, poor, tested and tried:

First of all he starts the entry with an acknowledgment of appreciation for *growth*, for life itself. No bemoaning of how desolate his life had become, but thanks, profound thanks. Each morning of his life he started the day with thanks for consciousness and life; each day he wrote in his diary his appreciation of what the day had given to him. And note, that in the appreciation expressed, he speaks of spiritual and mental growth, and of the fact that his life has become purer. This is what we meant when we said he had religious ideas. One need not be a Methodist, or a Presbyterian or any other classified sectarian to be religious; and one need not be living in the clouds and beyond the common touch to keep attuned with spiritual ideals and the influx of God's consciousness.

Then note that he frankly states that his spiritual growth, his mental growth, his purer life had put him into a happier state and had made him better equipped to fight the problems of life. Oh, ye discouraged ones, hearken to that! Not by grumbling, complaining, discord and anger did he try to meet the continued obstacles. Man is weakest when he is in anger; man is less constructive in his thinking when he is depressed and disconsolate; he is doomed to defeat when he is antagonistic and defiant. A happy state of mind, mental attunement with peace and an inner consciousness of Cosmic association brings power.

Then consider the next point. With all his problems he realized that there was work for him to do and that instead of concentrating on his poor lot in life and bemoaning, he must make himself ready for the labors of the next day. His diary shows that each New Year's Eve had been spent in meditation, reviewing the year's achievements, growth and advancement; but on this occasion he retired early to be ready for the work of the material world. What a wonderful lesson for those who believe they are following some magic system by trying to ignore the obligations of the material world, cast them aside and spend hours in affirming that they are rich, successful, superior, super men and

women! All the while some real labors are waiting their attention, some real problems are being left unsolved and the "sweat of their brow" is non-productive.

Carson had every reason to believe that the Cosmic principles would see him through and bring him the reward of his labors; and a great reward it would be. But this did not deter him from continuing to labor for his daily bread. He did not rest on his oars and ask the "abundant supply" to carry him along until he could turn the Cosmic principles into cash. If you could hear Carson say how he *knew* what the outcome would be and how he *knew* also that while *creating* and *directing* the future of his career along the lines of Cosmic fulfillment, he was never unmindful of his obligations to God, his fellow man and his physical needs,—then you would understand the philosophy which guided him and which is the only philosophy worth while.

Lastly, consider his closing prayer. Was it a petition that the ever-ready supply of the universal should suddenly open its coffers and pour wealth into his lap? Was it a prayer to the unseen "masters" to take the necessities from others and bestow them upon him? Was it a cry for relief from physical and material misery? Was it a formula of affirmations falsely protesting that he was "rich in all that God can give, needful of nothing, happy in the fulness of universal brotherhood and the equal of the Gods," as one school of philosophy teaches in its system? Not this man! he asks for only one thing, the greatest thing in life, the paramount thing in life of a mystic, the real need of every Christian man and woman, of every heathen, of every infidel, of every New Thoughter, Scientist, Theosophist, of every Jew and Roman Catholic: that God, the Divine Ruler, the Great Architect, the Divine Mind, the Jehova, the Master of all Masters, the God of our Hearts, the Lord of Hosts, would show unto him in his consciousness and quicken his perception, send His Messenger, the Dove, the Inspiration, the Illumination, and teach him the TRUTH!

How magnificent! Our hearts go out to this man. With all the wealth that has been awarded to him by this one court decision and the greater wealth that will come from other inevitable decisions against other mining companies in the next six months, he will not lose the Cosmic association nor the common, human, divine touch.

He has taught the world a lesson, and America especially needed the lesson.—America, fraught with so much in the *Light* and yet filled with misleading philosophies and systems which take man away from God, from Cosmic attunement and from the right Path to real wealth and success. No book that the seeker for attainment may read, no sermon preached in any church, no lesson bitterly learned through experience, can teach the thousands of psychology and New Thought students the lesson that this man's experience teaches.

And, it is what we, who know the case so well, call *practical mysticism*. It is typical of the principles taught in the Rosicrucian lectures; it is typical of the experiences told by those who keep their feet upon earth, their minds charged with their daily obligations, their hearth filled with the happiness of understanding, knowledge of the laws and faith in the real scheme of things, and their souls looking onward and upward to the fulfillment of the Cosmic law. All must be in unison, all must be rational, all must be practical. That, is the Rosicrucian way!

The Mystic Triangle

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Rosae Crucis**

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under a supreme world council.

OFFICE OF AMERICAN SECRETARY GENERAL
843 OCTAVIA STREET
SAN FRANCISCO, CALIFORNIA, U. S. A.

MAY, 1925

IMPORTANT ANNOUNCEMENT

THE TRIANGLE comes to you, Brothers and Sisters, in a slightly new form this time.

At the urgent request of many of our members, we have made several changes. First of all, agreeing with you that the magazine should be made of a nature that would permit general and popular reading, we have established a different standard. In line with this standard we have added to the name of the magazine and now call it THE MYSTIC TRIANGLE. The idea back of this is to aid the seeker for such a magazine to recognize at once that this magazine pertains to mystical things. The name TRIANGLE, alone, did not do this.

In the next place we have changed the cover design so that the new name stands out boldly and still leave place for the titles of a few of the subjects on the cover. Each month the lower part of the cover will contain the titles of the principle subjects contained in the magazine.

The point of all this is to make the magazine noticeable and distinctive if seen on a magazine rack or table in a book store. How the magazines will reach such places is to be divulged to you in just a moment.

As far as the editorial policy of the magazine is concerned, please note what is said on the first page of this number. This is to be a magazine of DARING. That spirit is not new to our members; it is new to an occult or metaphysical magazine. The principle article in this number will indicate just how different we intend to be in our reading matter, and how we hope to appeal to the reason of strangers as well as our members in being rational, conservative and constructive in all thinking, doing and feeling.

We are determined to make this magazine a continuous success. At present there is no general occult or mystical magazine publicly sold in the United States that is strictly American in production. Since AZOTH ceased to exist and our own large publication, the AMERICAN ROSAE CRUCIS, ended its career as a public magazine, none has met the demand for such reading except our very excellent contemporary, the LONDON OCCULT REVIEW. That there is need for such a publication is so evident, so impressive, no one should argue.

Starting a magazine and getting it before the public, is not a matter of financing, as some suppose, but of co-operation. All that money can do in such cases is to buy or influence co-operation. That is the motive back of prize contests, subscription drives, premiums, etc.

Surely, with an organization such as we have, we should not need to use any financial or material inducements to secure the co-operation that is needed to place a magazine before a class of readers easily reached by our members. Hence we ask for that co-operation and that assistance that will assure this magazine of a place among other class magazines. (Class magazines are those which are designed, edited and published solely for the purpose of interesting or instructing a definite class of readers.)

In order to put this new magazine upon a different basis than the old form, and at the same time assure it of that care and protection which it should have as a reborn infant, the Department of Publication of the Ministraro of the Order, will be guardians of THE MYSTIC TRIANGLE. That means that this magazine will be published by this department, and the members of the department, who are experienced in publishing, printing and the details of circulation, will attend to all the business features of the magazine. That also means that all remittances sent for copies of the magazine are to be sent to The Department of Publication, care of AMORC, 843 Octavia Street, San Francisco, Calif.

It also means that payments for one or two or a hundred copies of the magazine by any individual or Lodge or Group, are to be made by Money Order or Check, direct to the Department of Publication, and not to the Financial Secretary at Headquarters, nor added to any other remittance for literature or supplies that may be ordered from Headquarters.

In other words, THE MYSTIC TRIANGLE is distinctly a separate business proposition. It is not so from a commercial point of view for it is not intended to be a maker of any profits in any sense, but so far as our routine of general affairs goes, the magazine is a separate business proposition in the hands of business men forming the Department of Publication.

How To Boost This Magazine

Now, here are the directions for giving your individual co-operation in establishing this magazine. Wherever you, as a member or reader may live, there must be near you some book or stationery store that sells magazines and books. Most of these receive their magazines through the general news companies and are ordered as they sense their customers' desires. Most of the magazines are not placed on consignment and therefore the owners of such stores are reluctant to take magazines that they may not sell. To overcome this we want you to try a little of your practical psychology and business instinct as well. Go to such stores, the biggest and best one near you (and do not forget the magazine departments of big dry-goods stores) and show them a copy of this magazine and tell them that if they will take six copies on consignment, YOU will bring the copies now and call for the unsold ones next month.

In other words, offer to give them four or six copies without purchase if they will place them among the other magazines on display or where they can be found. Explain that it is not a new magazine but in a new form; that it has a large organization back of it. Call attention to the fact that it is a magazine of Rosicrucian Philosophy, and that the word Rosicrucian is sought after and recognized by most readers of occult and mystical literature. Then tell them that they can have ten cents profit on each copy sold; that when you call for the unsold copies you will collect only fifteen cents on each copy sold.

Get your magazines from your Lodge or Group. Tell the Secretary of your Group to report to the Department of Publication how many copies are being placed or sold on this fifteen-cent basis and

(Continued on Page Sixty-seven)

The Rosaecrucian New Year

Some Interesting Points About the Seasonable Celebration



THE Rosaecrucian Year 3298 began on Saturday, March 21st.

As has been the custom for a number of years, it was the occasion for the one big annual celebration in all our Lodges, Groups and centers, not only here in North America, but throughout the world.

It is an ancient custom to think of the year beginning with the spring equinox. In many Oriental lands the day when the Sun enters the zodiacal sign of Aries is celebrated as the birth of the coming year. It is logical and reasonable. After the season when all earthly life seems at a standstill and the Sun has been in a position of descendancy, the spring brings with it new life and new hope.

And, the birth of the Rosaecrucian year 3298 brings with it new life and new ambitions for all of us. It is the birth of the 10th year since the Order in America began its second great cycle, and completes the 9th year,—the year of triple triangles. As the new year begins we see in the shadows cast by the rising sun indications of what the year holds for us as an organization and we are extremely happy and peaceful.

The following is the official announcement issued by the Imperator:

"Pronunziamento Number 2867

We, Imperator of AMORC for North America and member of the Supreme Council of the World of the R.C. of the Great White Brotherhood, do hereby and herewith declare and establish March 21st of the year 1925 A.D. as the first day of the Rosaecrucian Year 3298.

All Lodges and Groups and all Officers thereof shall arrange fittingly to observe this day in accordance with the customs

and laws set forth in the National Constitution of the Order, (Article Eleven, Sections 1 and 2) and may, at their discretion hold such special services and convocations on either Saturday, March 21st or Sunday, March 22nd, at any hour most appropriate.

In accordance with a revision of any amendment to the said Constitution, the annual election of officers shall take place in general meeting of each Lodge or Group one week prior to said New Year celebration, and all newly elected officers or appointed officers shall be installed in full power as part of the ceremony on the occasion of the New Year Feast and Celebration.

The fiscal year of each Lodge or Group shall end and begin on the date of the New Year.

Officially decreed this twenty-first day of February, 1925 A. D., 3297 R.C., and signed and sealed by our hand in the Sanctum of the Supreme Temple in the city of San Francisco, California.

H. Spencer Lewis, Rex.

Official notices of this Pronunziamento accompanied with suggestions for arranging the Feast and other details, were mailed to all Lodges, Groups and isolated members, so that there will be harmonious assemblies all over the country, unitedly rejoicing in the blessings of the past year and meditating upon the privileges of the coming year.

Reports from all Lodge and Group Secretaries as to the details of their elections and appointments, with some details of the celebration, are expected before April 20th. Isolated members, if they celebrated the occasion alone, are asked to report to the Archivist just how they participated in the occasion.

Reported Activities of the Amorc



THE past year has seen many important changes and great growth in the Order. As we approach the last weeks in the year ending the 20th of March, we can review the work and general activities with unusual enthusiasm.

The Imperator states that on his recent visit to the principal Lodges of the East, North and South, he had the pleasure of initiating more new members into the Order than on any previous trip he has made in the last nine years. In some cases as high as fifty-one members were initiated in one class. In most Lodges the Masters had delayed the date of initiation until the Imperator's arrival, and, although the trip was planned and started without any preliminary announcements, all Lodges were prepared for several meetings and consultation sessions.

In general the spirit of the reports since the Imperator's trip is one of extreme optimism; and in a number of cases initiations have been held since the Imperator's visit as a result of his talks or addresses.

Just at the present time all Lodges and Groups in the North American Jurisdiction are sending to the Secretary General in California, reports of the

year's membership, and we are surprised as each report arrives to find the very large increase in membership and the number of members who are in the higher grades. Some interesting figures can be compiled from these reports when all are in hand. At present we note two or three that are interesting figures in statistics. For instance, the reports now in hand indicate that on the average, 60% of the members in each Lodge or Group are in the highest grade. That means that 60% of the members have been with the Order, active and diligent, for over six years. Fully 70% of the members have been with the Order for over five years. Fifty percent of the members have been with the Order for eight years, and 40% have been with us for nine years. Thirty percent of the present active members in all Lodges and Groups have come into the Order in the past twelve months.

Over 10% of the new members within the past year are members who have re-joined the Order after being inactive for one or two or three years. In this respect, there has been a greater number of reinstatements in the past year than in any previous year.

Another very interesting statement found upon many of the reports is as follows: "The above list

of members who were in the higher grades have voluntarily gone back to lower grades for review." In one case the whole ninth grade of thirty-two members voluntarily went back to the beginning of the seventh grade. Even at Headquarters in the Supreme Lodge, members of the ninth and higher grades returned to the beginning of the ninth again to take up the work with a large new class just initiated into the ninth. Some in the eighth went back to the seventh.

Nearly all who have gladly gone back to review say that they have found more in the lower grades than they did the first time. Two reasons explain this. First, a review always reveals points not noticed the first time, and, secondly, a year of experimenting and practising with some of the higher laws helps members better to understand the laws and principles given in the lower grades.

Those who have not attended the lower grade lectures for some years will find interest in the many new points that have been added, bringing the early lectures right up to date in every scientific law and principle.

We expect to publish in our next issue a summary of all the facts about each Lodge or Group revealed in the reports now coming in. In the meantime, we wish to announce the following facts:

In Florida the Grand Lodge has greatly increased its membership and now has one of the largest Lodges in the country. They have increased their Temple space and are building a very fine library. The rapid growth on the West Coast of Florida has brought its benefits to the Grand Lodge, and the officers there are busy with many plans of special interest to the whole Order.

In Texas the Grand Lodge reports increase of membership and throughout the State the membership has greatly increased in the past year. Heretofore Texas has been a little slow, but a fine foundation was being laid.

In the Canal Zone and in Cuba unusual activity has marked the past year. The Grand Master for the Canal Zone, who is also Grand Master for Cuba, has organized several new Lodges in the Canal Zone and Cuba, and at present they are establishing an Amore University at Havana. This University will be a Latin branch of the work being done by the general University of the Order.

In New York, Boston, Pittsburgh and the other large cities of the East and North, the work is progressing very rapidly, so far as propaganda, increased membership and advancement in the grades are concerned. In Philadelphia the largest Lodge or Group is still Delta No. 1. Application for another Lodge in that city is pending action at headquarters. It will probably be located in one of the large suburbs of Philadelphia for the convenience of members in such districts.

In the Middle West we have the greatest activity of all, second only to that in our Canadian Jurisdiction. Lodges and groups are under way in so many cities that we must await the full reports of the Secretaries for next month's issue.

The Grand Lodge of Canada has just completed its own fine Temple in Egyptian style, and the photographs sent to us warm our hearts. We see many sections and details copied from the Temple of the Supreme Lodge and feel honored at the compliment thus paid. Membership throughout Canada has grown and for some reason not explained in reports, the members have taken to boosting and spreading the Light in an enthusiastic way.

Mexico City reports a larger membership than the previous year. The Grand Secretary of the Order in England reports that the Grand Lodge in London is growing and that his correspondence with

members throughout the United Kingdom is increasing daily.

From the Dutch East Indies comes a fine and enthusiastic report, as from China and Siberia, where new Lodges were established two years ago. India reports the usual steady growth, and our correspondence with foreign members has become very heavy in the past year.

At Headquarters

Much new propaganda literature is under way at Headquarters. The book for the National Lodge work has been improved and is now a very fine piece of work. It is an excellent piece of printing, up to the high standard of all our literature, and impressively covered and sealed. New application blanks for general use have been devised and printed and all Lodges and Groups should see that they have a supply on hand. Members everywhere should destroy the old forms of application blanks they may have and secure copies of the newer form.

The executive offices have been enlarged, the staff of workers increased and much new equipment added to take care of the very heavy and increasing work. Never in the history of the Order has the mail been so heavy, and letters are being answered with surprising promptness under a new method that had to be devised to meet the demands.

The starting of this magazine again has added to and will continue to add to the work at headquarters, but it has been anticipated by a special correspondence department fully equipped to look after the details of inquiring letters.

The Shriners' Convention at Los Angeles, California, this spring, will bring a great many visitors to us; for many of them are members and officers of our Order, and will take advantage of the visit to Los Angeles to visit the headquarters in May. We are planning some special features in the way of ceremonial convocations and some surprises. It will be a fine opportunity for so many to see our new location here in San Francisco, where we have a fine reading room and a very large library of the best occult, mystical and metaphysical books obtainable; also rest rooms, executive offices that are large and light and airy; and a very large Egyptian Temple with appropriate ante-rooms, where members are welcome any time during the day or at the meetings and lectures in the evenings.

Our building faces the well known Jefferson Park, with exclusive entrance, quiet and peace. We are close to the Civic Center, Market Street and the heart of the city.

Boost This Magazine

We are looking forward, now, to the promised boost which the members said they would give to this magazine if it were published in popular form so that it could be distributed to other than members. Now you have the opportunity to show us what you meant by your statements. Here you have a magazine that tells its nature on the cover, has popular reading inside, instructive articles, some facts about the Order and a general freedom of thought and spirit that should interest the real seeker. Seekers, however, will not come to you and ask about the magazine until they know about it. The surest way is to help place a few copies of this magazine in every large magazine or book store. Go to the nearest one to your home, one that carries magazines and books, and ask them to take a few copies. See the announcement elsewhere in the magazine about this point. Remember, you are helping the seeker as well as the Order, when you bring them together.

How to Address Your Letters

Please bear the following instructions in mind when you think of writing to Headquarters:

If your letters are strictly personal matters, confidential between the Emperor and yourself, and not about general matters, then address your letter to: The Emperor, care of AMORC, 843 Octavia Street, San Francisco, California.

If your letters pertain to official Lodge matters that require the attention of the Emperor's office in preference to the Secretary's office, address your letters to: Secretary to the Emperor, care of AMORC, street address as above.

If your letter deals with matters pertaining to Lodge lectures, rituals, membership, equipment, literature, change of address, records or other similar subjects, address your letter to: Archivist, care of AMORC, street address as above.

If your letter pertains to remittances, financial statements, fees, dues or correspondence work, address your letter to: Secretary General, care of AMORC, street address as above.

If your letter pertains to the National Lodge work, or the Postulants lessons, or the establishment of a study center, address your letter to: The National R.C. Lodge, 843 Octavia Street, San Francisco, Calif.

If your letter pertains to a petition for a new Lodge, a new charter or the authorization of a new Lodge Group or similar official and impersonal matters, address your letter to: Supreme Secretary, care of AMORC, street address as above.

Sex and Its Relation to Mental Development

A Common-sense Exposition of Some Mistaken Views

By FRATER, B. C. M.

One of the questions most generally asked by those who are interested in personal development and mental growth, pertains to the broad subject of sex. There has been so much written on this subject in a popular way in the last ten years, that, as was inevitable, fanaticism has crept into the discussion and leaders have arisen who make strange and perplexing claims.

The most serious aspect of the whole matter lies in the fact, the indisputable fact, that hundreds to-day are turning toward a system of philosophy that very closely borders on the ancient systems of sex worship. And, herein lies a great and grave danger.

The writer said in a public address some few years ago that he sensed this danger then. He said that the development of the free discussion of sex matters with youths, as advocated by many family magazines, reformers, social settlement workers and sincere religious workers, was going so far that sex and all its relative matters were becoming cheap and unmoral subjects with a great many, and an obsession with those who delight in talking of subjects usually reserved for private conversation.

Today, hundreds of books are to be found in the indifferent book stores describing and picturing the so-called ancient sex worship, and raising a degrading view of sex to a place among the arts and sciences. It is, perhaps, unnecessary to say that many of these books are frauds, inasmuch as they do not treat of the subject historically or truthfully, and are mere compilations of sex stories, exaggerated allegories, misinterpretations of Biblical passages and mutilated reproductions of some famous paintings mingled with drawings that never should be seen in public, or acknowledged as appealing to any but those with perverted minds.

That there was a time in the early history of civilization when men and women were so mystified by the marvelous functionings of sex principles that they were awed by those principles and looked upon all sex matters as being "something understood only by the gods," is true; and that these ancient peoples did worship in some ways the sex matters, is also true. But, what is more true is that as understanding, enlightenment and civilization came to these peoples they ceased to indulge in such worship and put all sex matters in the proper category.

Why, then, should we revert to a half-civilized and ancient custom based upon ignorance and misunderstanding? Why do we not revert to sun-wor-

ship in its earliest form; to idol worship, to the worship of ancestors, and to other primitive forms of worship? There is but one answer: sex and its discussion have become popularized, for one thing, and commercialized for another. And, there is the curiosity of youth!

Perhaps we over-estimate the curiosity of youth or rather attribute all the curiosity to youth without warrant; for, from a vast correspondence and from personal interview with so-called students of the higher thought in many cities, it is apparent that adults, grown men and women with more or less mature minds, are just as susceptible to the allurements of sex discussions in certain papers, books and teachings, as are the youths.

Nor, are the dangers to the minds and lives of the youths any greater than to these peculiarly constituted adults. We know what dangers there are in the misunderstanding of the sex subjects for young people, and how easily modesty, *real* modesty, morality, poise and pureness of thought are weakened or destroyed when all high respect and regard are taken away from their rightful association with sex matters. We cannot cry aloud too often and too strongly in our protest against the extreme tendency that sex discussion is taking among the youths of today. But, since we, in this work carried on by this magazine and its organization, deal little with children direct, and must reach them only through their parents, let me put emphasis upon the dangers of all this to the adults.

I know of homes that have been broken up, family ties severed, love turned into indifference, real companionships shattered and careers brought to an untimely end, all through the misleading and false principles being taught by some schools and leaders regarding sex matters.

One of the most common misstatements of fact, so gullibly accepted by men and women and yet so easily disproved by a rational mind, is that sex, its nature, functioning and even existence in the human species, has some bearing upon mental development and spiritual attainment.

We will leave out of consideration *extremeness*. There is no natural functioning of or within the human body or mind which, if indulged in or exercised to an extreme, will not seriously affect mental and every other form of growth. That is no reason, however, for condemning any of these natural functionings.

The normal mind is to be found in a normal body.

It is a mooted question whether an unsound mind has ever been found in a perfectly healthy and normal body. Certain it is that there can be no brilliant intellect, no acute and apprehensive consciousness, and no well developed psychic self, within a diseased body or inharmonious organization. And, the human body is an organization in every sense of the word.

Harmony must prevail in the human organization; and each part of this highly complex system must function normally, naturally and without undue restraint or undue indulgence, if normality is to be maintained.

Fundamentally, sex distinction and mental ability are unassociated. Whatever seeming difference in intellect or mental fortitude there is between the male and female sex is due not to natural or fundamental causes, but to artificial ones established by man in his ethical, moral and educational systems. We are, at this cycle of time, gradually evolving from that condition of affairs which for ages inhibited the mental development of woman along many lines and left man to be woman's superior in that regard. It will take only another cycle or two for the old differences and distinctions to be forgotten.

Physically, or so far as occult and psychic work are concerned, sex differences are unimportant. It is a fact known to and basically considered by men of science, that before birth the sexes are, for a certain period of development, not differentiated. Even after the physiological nature is determined and well defined, psychic and instinctive hermaphroditism continues during the last months of fetal development and into the first few months of infancy. In other words, instinctive and psychic hermaphroditism persists much longer than organic hermaphroditism.

Physically and spiritually man and woman are one in sex and nature,—a Divine expression of the Divine consciousness. This should be kept in mind by those who level their diatribes against the sexes purely on a distinctive basis.

Nature (meaning God's system of laws and principles) has not given to man or woman a single function within the body or mind which is to be modified or altered by man's decision to improve upon nature's intentions. The non-use of any function for any great length of time means degeneracy of that function; it also means breaking down the harmonious functioning of all parts of the body. This leads to a lack of normality in the body, and mind.

Man has evolved from a lower state of animal life and is still evolving to a higher state, not

through cutting off or denying the functioning of any part of his body or mind, but through understanding the intention of all parts, regulating their use in conformity with nature, and being moderate.

The normal, natural instincts in man are part of nature's ways of inspiring and urging man to action. Hunger is an urge to eat, thirst an urge to drink. Denying or attempting to negate the hunger or thirst would not affect the fundamental condition signified by the instinctive urges. Man is slowly learning that he must eat in moderation and with regularity even though the urge is seemingly present all the time. We have devoted time and study to the why of eating, to the process of digesting and assimilating food; and we know its necessity, its place, its benefits and its harms. The same attention should be paid, and will be paid, to the instincts, needs and satisfaction of every other function and action of the body.

In ancient times it was believed that only men became angels. One can find proof of this in all the old paintings, books, statues and even in the origin of the word itself. It indicates that the ancients had some idea of limiting spiritual development to sex distinction. But, why be an angel today? Especially when it takes the right about turn of claiming that unless all are like women in conservative, passive and restrained nature, none can become highly spiritual.

The most devout of Christians are often also followers of some metaphysical or mystical school of philosophy which advocates celibacy, restraint and even a mild form of perversion rather than normal expression; yet these same devout ones must admit that marriage, and its customers, was instituted and recommended by the Great Master, Jesus.

And, there is that glorious and ever inspiring passage: "Blessed are the little children!" Nowhere do we find that children are the result of evil or are unworthy or desirable. Not in any rational system of philosophy; not in any of the real sacred writings of the Master's.

Once again: a normal mind, a healthy, brilliant intellect, a magnetic personality, a true development along all real spiritual lines and mystical paths, is to be found only in the normal, healthy body.

The Rosicrucian teachings and Temple Lectures of A.M.O.R.C. do not touch upon sex matters whatever. They have no place in our work. But, the need for some expression as to our viewpoint on this subject, in the face of so much unclean and unwholesome printed matter, has been very apparent for a long time. May this end the issue so far as A.M.O.R.C. is concerned.

(Continued from Page Sixty-three)

remit to the Department only fifteen cents for each copy thus placed and sold. We, at the Department of Publication will be glad to sell copies to news-stores at fifteen cents, rather than charge the full price, for the sake of propaganda. Copies sold to individual members in a Lodge or Group are sold at the full price of twenty-five cents.

The Department of Publication will send ample copies to each Lodge, but if more are needed, telegraph us. All copies unsold each month should be returned to Headquarters and the price deducted from any bill received for them. We always have back copies on hand and there is always a demand for them.

Now, altogether, *boost!* Here you have what you have asked for during the past few months. Prove to all of us that you meant what you said about co-

operation. Enthusiasm will make this magazine grow to fifty thousand copies each month before summer. Boosting will do it!

NOTICE TO ALL OFFICERS

All Officers of the AMORC are advised that at the urgent request of many, we have had a manufacturing jeweler make for us a number of duplicates of the Master's Jewel. It is a gold cross (triple plated with 18 karat gold) 4½ inches long and 2¾ inches wide, with a specially made red rose in its center in duplicate of the coral rose used on the Emperor's Jewel. The cross has a ring at the upper part for a ribbon. We are able to offer these at \$6.00 each, postpaid. This is a special price. Send your order to the Amorc Supply Bureau, 843 Octavia Street, San Francisco, Calif.

What Is the Amorc?

*Being An Answer to an Old Question, Explaining
the Work of the Modern Rosicrucians*



METAPHYSICAL fraternity, well established in America and many foreign countries, having the distinctive features of a school of philosophy and higher mysticism, plus the benefits of fraternalism, co-operation in work and development, and offering unusual opportunities for its members to render service to God and mankind.

It is based upon the standards set by the ancient Rosicrucians, or Brothers of the Rosey Cross, whose organizations and secret study groups existed in the early days of civilization and came to great renown and popular approval in the fifteenth, sixteenth and seventeenth centuries.

The initials AMORC are the initials of the words Ancient and Mystical Order Rosae Crucis (Rosey Cross).

The work of the Rosicrucians was first established in America just prior to 1700. For one hundred and eight years the work they carried on was publicly known. Then followed a period of one hundred and eight years of silence, as had been the custom in Europe and other countries for many centuries. In 1916 began the second period of one hundred and eight years of public work in this country.

The AMORC teachings do not consist of the discovery of any philosophy on the part of any one leader or founder, but represent the combined efforts, investigations, experiments and findings of thousands of scientific minds, lay-men, teachers, educators and professional persons.

The teachings are not ancient, but modern. Ancient principles so far as they are true, are adhered to and built upon from year to year until the complete course of instructions represents the most thorough schooling in mystical, newer thought and psychology in America today.

Lodges, with Temple class rooms and ceremonials, as well as study groups, are located in the principal cities and small towns throughout the United States, Canada and Mexico. This constitutes the

North American Jurisdiction of A.M.O.R.C.

Foreign branches of the Order, with Grand Lodges in the principal cities of Europe, Asia, Africa and Australia, constitute independent jurisdictions.

Members belonging to any Lodge or Group are entitled to visit the other Lodges or Groups in any city or country.

For the sake of those who live in small towns where there is no study group or center, a corresponding Lodge exists with Headquarters for America in San Francisco, and Headquarters for Europe in London.

Part of the work of each Lodge is conducted with beautiful ritualistic ceremonies, held in Temples of Egyptian style and coloring, with officers robed in Egyptian design. All the principles of ancient ritual and ceremony are used, and these sessions or convocations, intended to illustrate with symbols, music and formulae all the high principles of the teachings, are acknowledged to be the most beautiful and sacred ceremonies ever held in Lodge form.

Men and women of every walk of life, of every profession, art, science and industry, are officers and members of the AMORC. Notable characters in present day activities, especially in the professional and scientific world, are active and enthusiastic members, giving credit, often publicly, to the benefits to be derived from the teachings and co-operation of others in achieving the goal of the individual's ambition in life. In the past many whose names are now recorded in the archives of national and international achievement, were active members and officers of the various Rosicrucian groups in many lands. The list of such names would read like a directory of the world's famous men and women.

Service is the key-note of the co-operative work carried on by the Order. Service on the part of the officers toward those members who are aiming for greater success in life, for personal development, mental and spiritual attunement and achievement. Service on the part of the members toward all mankind in the mastery of life's problems and the ob-

Prize Contest For Our Members

We desire to have more articles in which the question is answered: "What is The Amorc?"

We wish them to be as short and as concisely worded as the foregoing one, but as different from this as possible. We will use these short articles in this magazine and in our literature. No one can tell about the Order better than the members and officers who are right in the center of all its activities. We, at Headquarters, are too close, perhaps, to the work to get the right perspective. Please do not make your article a personal testimonial; we have hundreds of these in excellent form, but seldom use such matter. Tell about the Order as you would to a friend whom you sought to interest in the work.

For the best article on this subject received before June 1, 1925, we will give as a gift from the Supreme Lodge, a *Master's Jewel*, in the form of the Golden symbol worn by the Master of all Convocations.

For the second best article received by June 1, 1925, we will give as a gift from the Supreme Lodge Library, the two-volume set of books entitled: "The Light of Egypt, by Thomas H. Burgoyne." Each of the books will contain the Imperator's book plate with transfer to the member receiving the set. Any member in any Lodge or Group is eligible.

All articles must be typewritten or plainly handwritten, on one side of the sheets of paper only, and must bear the writer's full name, Lodge number and address. The member may designate a Latin or other pen-name to be used when the article is published.

Address all such articles to: The Contest Bureau, Department of Publication, Amorc Temple, 843 Octavia Street, San Francisco, Calif.

stacles that create ill-health, misfortune and sorrow.

"No for ourselves, O, Lord, but for Thy greater glory" are the words of one of the chants heard at Temple convocations.

No theories, no beliefs, no speculations, but concrete facts, demonstrated to the members, and presented and explained so that the members can demonstrate each for himself or herself when most needed. This is the very foundation of the teachings and work.

"The most practical and properly arranged course of study ever devised," is the way one national committee on educational work in America described the AMORC graded course of study.

"Using the true principles of association, comparison, demonstration and analogy," are the words used by another educator after a review of the methods used to teach the great lessons of life in the AMORC lectures.

No books to buy as part of the necessary course

of study, no commercial features, no high fees upon which advancement and success depend.

Non-sectarian, open to all with a free and unbiased mind, tolerant to all other altruistic and uplift movements and contributing to all scientific achievements in every way possible.

Conducting many side movements under various names, mostly to conceal identity and personal credit, the Order and its members carry on national and international work of a broad utilitarian nature; from assisting to finance excavations and discoveries in Egypt, to caring for children in various stricken countries, directing campaigns for education, uplift, social improvements and the rehabilitation of men and women who have been unfortunate.

Maintaining a high moral standard, unitedly striving for certain definite ideals in manhood and womanhood, guiding the unsuccessful to higher work and better living, the members and their friends are enthusiastic promoters of the work.

This is what AMORC is today!

"Unto the Third and Fourth Generation"

Does Divine Justice Punish Children For Their Forefathers' Sins

By MAX JULIUS WILKE

The most commonly used English Bible, known as the King James version, contains a number of errors which were practically unavoidable because of the many allegories used to veil sacred truths from the profane; and the few attempted corrections produced in revised versions are really of little help to the mystic.

Although Rosicrucians understand that everything that happens is the result of the twin law, *sowing and reaping, cause and effect*, it saddens us when we read that men and women upon whom God has placed a sacred and tremendous responsibility become untrue to their trust.

Thus, when the priesthood in the year 562 A.D. at the second council at Constantinople forbid the teaching of the Cosmic law of reincarnation, the downward course of mystic Christianity commenced. Not solely because this one factor in the ancient teachings was eliminated, but because it was representative of many similar laws which were deleted at the same time. Five hundred years late the priesthood divided over arguments regarding further deletions and the division resulted in the formation of the Roman and Greek Catholic Churches.

Manuscripts still in existence, written in Latin, Hebrew and New-Testament Greek, prove that *re-birth* was taught with a profundity that the converts, shouting and singing for joy, clearly understood; that no pain, no sorrow, no bereavement could befall them which they had not sown by their own disobedience committed principally in a former life.

In St. John, III—3, we read: "Jesus answered and said unto him, verily, verily, I say unto thee, except a man be *born again* he cannot see the Kingdom of God." And, in Revelations, III—12, we read: "Him that overcometh will I make a pillar in the temple of my God and he shall go no more out." Does this mean, no more out to reincarnate in a physical body? A spiritually mined student of the Scriptures cannot doubt the meaning of these wonderful passages.

No person capable of logical reasoning accepts the justice of God without explaining the *seeming*

horrible inequalities of life as proof of reincarnation in a universe of infinite precision; and, therefore, Rosicrucians must master the tenets of the sublime Rosicrucian Ontology that they may speak with authority, teach by precept and rally to bring back the Light that is gone to the masses now in the mire of hopeless materialism, gilded and perfumed with various scholasticisms.

Here are some Bible verses that have been the despair of clergy, scientists and laymen:

Numb., XIV—18. "The Lord is long suffering and of great mercy, by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation." (Exod., XX—18; Exod., XXXIV—7; Deut., V—9.)

Gen., I—27. "So God created man in his own image in the image of God created he him; male and female created he them."

Gen., I—28. "And God blessed them and God said unto them, *be fruitful and multiply and replenish the earth and subdue it.*"

Gen., II—15. "And the Lord God took the man and put him into the garden of Eden to dress it and keep it."

Gen., II—16. "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat."

Gen., II—17. "But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die."

Adam and Eve possessed the spiritual capacity to grasp the fact that they had reached the point of *liberty of choice*, to learn in time the law of self-control, either by the narrow path or short route of *obedience*, or by the broad path and long route of *disobedience*.

Gen., III—6. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her and he did eat."

Gen., III—. "And the eyes of them both were

opened, and they knew that they were naked, and they sewed fig leaves together and made themselves aprons."

In only six verses of the first three chapters of Genesis is sin demonstrated to be the deliberate breaking of God's revealed law by man through free will, with the transgressor reaping the consequences of such disobedience. Could God, then, reverse his laws and punish descendants for sins they had not committed and could not possibly prevent?

All sacred books were written in a symbolical, oriental, picture language permitting a literal reading and several deeper spiritual renditions, according to both the translator's and students' grasp of sacred truth. The translator who does not understand the working of the law of cause and effect or the wonderful law of re-incarnation, which pulsates through the whole universe, is unable to see the hint or allusion to a law entirely unknown to him, and gives, unintentionally, a misleading rendition in the letter that killeth.

II. Corinth., III—6. "Who has made us able ministers of the new testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life."

May God grant that we qualify as able ministers of the spirit!

Not long ago a desperate man killed one detective, severely wounded and almost killed a second detective, killed his sister-in-law and himself, and had, no doubt killed another. This ruthless murderer must, in his next incarnation, suffer a part of the consequences of his cruelty. It will come to him according to the law of Karma, but the same law will give him a chance to build a new moral and spiritual principle in his character. If he succeeds in doing this and at the close of his life passes on a better man, would there be justice in any law that would visit sin and suffering upon his children or grandchildren?

We create our own fate and Karma; it is not visited upon us through any spirit of revenge, for Divine Laws are not revengeful. They operate to teach us lessons. They exact compensation, not to punish, but to demonstrate laws. Our life today is what we have made it, not what our forefather's have made it. "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap."

The Emperor Speaks About Some Books

Of the good books, there is one now on the market bearing the title, "Unmasking Our Minds," by David Seabury. It is written from a different point of view than many similar books. The author shows the folly and seriousness of restraint and denial in many of our emotions, habits, conditions and mental actions. He points out many good lessons and writes in a scientific but breezy style. Order this book through your news or book store, or write to the Metaphysical Library, 466 Geary Street, San Francisco, and they will tell you how to get a copy, or you can order it direct from the publishers, Boni & Liveright, New York City. The price is \$2.50.

Another very interesting and inspiring book relating to the life of the Master Jesus has the very strange title, "By An Unknown Disciple." It is a small book, published in London, beautifully printed and bound and worthy of being on the study table of every true mystic. The Metaphysical Library in San Francisco can get a copy for you.

For Astrological Students

We have found a very interesting Astrological magazine. It is being published right here in San Francisco, and it is so good that we must speak of it. It is called PRACTICAL ASTROLOGY and is published by Dr. Howard V. Herndon, 1112 Market Street, San Francisco. The price is twenty-five cents per copy. Each issue contains several very practical lessons on varied phases and subjects of Astrology, and an exhaustive analysis of the influences of the month, covering every section of the world, the horoscopes for each country, some personal maps and readings, articles on the various Signs and Planets, and the horoscopes of two or three eminent persons. All written in a breezy, cheerful, optimistic manner, but thoroughly scientific, as is the mind of the author and editor of the magazine. Personally, I admire the great work being done by this large sized magazine. America has needed such an Astrological magazine to clear the atmosphere of many misunderstandings about Astrology. Send for a copy or better still, send for a bound copy of the first seven issues, dated June to December, 1924, both months inclusive, with a table of contents. The price for the bound volume of seven issues is \$1.00

Students of Astrology will find it very convenient to order their general supplies from the Simplex Publishing Company, Box 595, Seattle, Washington. For a number of years we have ordered books and other astrological material from this firm and have always found them to be courteous and prompt. Such devices as the Planetary Hour Dial, which shows at a glance what planets rule each hour of the day, and the Instantaneous Aspectarian, for quickly discovering all the aspects in a map, the World Time Clock and other helps to the student and worker are worth their weight in gold, but reasonable in price. Write to the Simplex Publishing Company for their literature and prices. Just add a line to your letter and say that you saw our recommendation in the Rosicrucian Triangle. That will mean something to them—and to you.

Another Good Book

It is not exactly new, but it is just receiving the attention it should have. We have had a copy for two years and have had time only recently to read it. It is called "The Candle of Vision, by A. E.," and is published by the Macmillan Company of New York and London. It contains such chapters as these: Meditation, The Many-Colored Land, The Mingling of Natures, The Memory of Earth, Imagination, Dreams, Intuition, and many others. The discussion of the architecture of dreams and whether imagination has a form or "body" or not, is very instructive. You can order this book through most book stores or from the Metaphysical Library, as stated above.

NOTICE TO MEMBERS

The AMORC does not publish any books except those used for propaganda. It does not sell popular or scientific books. It does, however, recommend certain good books for reading in conjunction with our studies. Books mentioned in this magazine should be purchased in the book stores direct or through your lodge librarian. Only the most helpful books are recommended in this magazine. You need some of them.

A Few Words From the Secretary General

It is of more than casual interest to the individual members to be made aware of the progress and advancement of the work in which each is a principal. The Order is, or should be, accepted by each member as a family, and the trials, tests and success of its various activities should be known to all.

Here is just one phase of the work that I wish to speak about at this time. We have attempted to a high degree of satisfaction to assist the members by sending to each upon request such information relating to the lecture work that will be of special, personal benefit. More and more the established motto of *service* is being put into practical use and is being applied in every phase of the work. To facilitate this and assure promptness in complying with the requests by correspondence, which at times become overwhelming, we have reorganized our offices, enlarged them and greatly added to our equipment and number of assistants.

We realize that if a member desires certain information or an explained interpretation of some problem or additional light on some point in the lectures to such an extent as to go to the trouble of writing a letter to headquarters, it must be of vital interest to him or her. Therefore it is only just that every effort should be made to answer such letters and forward the reply promptly. We regret that this service has not always been possible and we may not even now be as completely prepared for this extra work or increasing work as we will be, but we have segregated the duties of the various assistants, classified the correspondence, assigned certain activities to various departments and established a routine of action in the correspondence work. All this has naught to do with correspondence pertaining to general propaganda, Lodge work and general executive work.

We do not wish you to feel that we are attempting to restrain your desire to write and ask questions or make reports. Not at all! In fact we request such reports and correspondence. It is the one means of keeping a record of your individual progress and advancement, and through the careful system of filing all your letters and reports we are able to learn at any time just what problems you are working through and how we can assist you.

If at any time you receive, in answer to a personal letter, a form letter in reply, please do not feel that the personal touch or contact you so appreciate has been neglected. Do not feel that we have failed to see the personal element in your letter. After a year of careful analysis of the average letter received and a tabulation of the points covered in thousands of letters dictated and typewritten, we have learned what questions are most often asked and what points in connection with our work need further explanation. And, we have discovered just what additional suggestions are needed by certain members who have certain experiences, trials or tests or daily problems. Now, we have prepared a great number of form letters, with more complete answers in them than we could take time to dictate to each writer personally. We will use these form letters whenever they strictly and adequately apply to any question asked by a member. You will agree with us that this will save us much time, permit of more complete answers and make for promptness in handling the correspondence.

The personally dictated notes containing helpful suggestions and advice will continue, however, for members have greatly appreciated these.

—"Gaudius" (R. M. Lewis).

The Most Mysterious Dialogue Ever Written

(EDITOR'S NOTE: This is indeed a strange dialogue and it has aroused more interest than any similar piece of writing that has appeared in occult literature for many years. It is a dialogue which requires this introduction. In certain experimental work performed by mystics in meditation, they sit in the privacy of their rooms with an improvised altar consisting of a table in one corner upon which is a large mirror, and on either side of it a candle lighted. The Neophyte member sits so that he can look into the mirror and watch his own image change in expression, observe the coloring of the candle lights change in the darkened room and speak to another image that appears in the mirror at certain times. Thus, the dialogue is between the soul or inner self of the Neophyte member and the soul or image in the mirror,—a Cosmic Soul. In England this poem was called by the critics, "The most wonderful poem of the century.")

The Soul of the Neophyte speaking:

"Mystic Candles, thy light descends on me,
My life's enigma is explain'd by thee.
'Tis because thy kindly flames I hail
As fire derived from fonts that never fail;
Flames which enlighten,—in thy splendors bright
I see myself derived from thy pure light;
Oh, immortal soul of Cosmic space,
From the Eternal Day my days I trace,
And ask the Cosmic Soul to speak
To self that sense self so meek.

"My shining birthright makes all glories fade,
No light shall cast the inner light in shade;
Who seeks to shroud or dim that sacred beam,
I hold thereby would God Himself blaspheme;
Attest it, Laws, which truth's most holy plan
Graved deep within the inner man
When first engender'd from that virtue's breast—
Words in Truth's Temple,—ye, too, attest!"

The Cosmic Soul replies from Space:

"Resplendent type of Cosmic's mighty power,
Of my pure essence the most perfect flower—
Majestic man, thy high election know!
If forth on thee my secret unctions flow,
'Tis to confirm the mission of thy birth,
My justice making known through all the earth,
Bearing my light through falsehood's dark domain,
By thine own self declared my grandeur's reign."

The Soul of the Neophyte replies:

"Ye elements, in all your actions bound
Still blindly follow your unending round—
Not your's the functions of the Gods to share;
Man of that right Divine,—alone is heir;
Exclusive minister of Wisdom's laws,
Beams from the sun supreme, he only draws.
Their splendors darting all the dark disperse,
And God in man rules o'er the universe."

"Is man a God? What strange deceit is here!
Behold this prodigy Divine, appear
Vester in weakness, with disgrace his crown—
What foe has stripp'd him of his old renown?
Not king but captive now, to sense a thrall.
And, exiled far from his imperial hall,
The sacred accents of the heavenly shore,
The harps harmonious strains, he hears no more."

The Cosmic Soul replies:

"O'er all that lives his once established right,
Peace, to its empire gave beneath my sight;
Ye slaves who now your outer lord subdue,
Peace, when he seeks, must be implored of you!
Once from life's stream he drew, which heard my
voice,

And, leaping down, did earth with fruits rejoice;
What waters now will make that desert bear?
Tears from his eyes alone, descending there!"

"To him alone this agony refer
Who did my justice and its stripes incur,
My law renounced, invoked to aid his reign,
Foul falsehood's hosts, and, 'gainst me arm'd in
vain;

For hope on crime establish'd soon betray'd
The priest of idols was their victim made,
Death the one fruit such service bears its slave,
And life the costly sacrifice he gave."

The Soul of the Neophyte again replies:

"Eternal God, did man's most hapless race
For aye Thine image and Thy work debase?
Say, are Thy sons brought down so deep in shame
That they can rise not in Thy virtue's name?
Is Thy most sacred character destroy'd?
Thy highest title—that of Father, Mother—void?
And must that name of child, whose powers trans-
mit

Life without end to them, turn void with it?"

"I see again the place of rest
Between the cycles of incarnations blest;
Oh, when Thy glory was my home of yore
I learned Thy love endured for evermore,
Unfathomed and unbound Thy mercy's sea!
Ah, Hold God, confirm Thy first decree!
With favors fresh increase Thy former grace—
Lo, they shall teach me yet my steps to trace
Beneath Thy wings, and compass that design
For which my nature first was drawn from Thine.
To enter this most humble shell
And learn the lessons of Heaven and Hell!"

The Cosmic Soul replies:

"Volcanic forces, in their gulfs compress'd,
By rocks and torrents are denied all rest,
But the fierce flame leaps round them and subdues—
Do thou, O, timid man, like forces use?
A constant power direct to rend the chain,
To burst the bar, and thus thy freedom gain;
Inert are they, nor shall withstand thy strength,
Far from their fragments shalt thou soar at length!
Release from prison chamber there
The Master of thy cycle's stair."

"When the swift lightning, ere the thunder's peal,
Doth all the vault of heaven by fire reveal,
It manifests a master to the air;
Such work is thine; discern thy symbol there.
Lo, I have launch'd thee from the starry height,

'Tis thou who dartest downward trailing light,
And flash-like striking on the earthly ground,
Dost with the shock to thy first heaven rebound."

"Man is the secret sense of all which seems;
All other doctrines are but idle dreams,
Let Nature, far from all contention, own,
While his grand doom is by her day-star shown.
To vaster laws adjusted, he shall reign,
Earth for his throne, and his star-crown attain,
The universal world his empire wait,
A royal court restore his ancient state,
And, by the Rosey Cross reveal
Thy self as Master at the Wheel!"

The Soul of the Neophyte replies:

"That voice restores me! Angels free from sin,
Agents of God, who dwells your hearts within,
My transports share! A jealous lord is He,
But for my wisdom and felicity—
To justify mine origin sublime—
To bare the treasures of my natal clime—
That I with you may draw from springs above
The draughts of science and the draughts of love.
And through my meditation at the shrine
Find in my mirror the self divine."

"O, if such self, despite the void between,
Impel you sometimes towards this earthly scene,
Will not its virtues and its powers upraise
Us earthly dwellers towards your heavenly ways?
O, Cosmic self, whatever chance betide,
May nought your nature from mine own divide,
May my poor aura to mix with yours be meet,
And in your council may I find a seat!"

"Sacred and saintly Truth! Thy voice I hear,
Thine is the victory, Thy world comes near;
By candle light and rays of Rosey Cross
I see the pure and sense the dropping dross;
This hour each day, all care allay
While mystic love my prayers obey.
Then in the silvered glass I see
Two candle lights—plus one—the three."

"Their beams Divine, transmute the sense of sight
Till scene and eye diffuse the same rich light.
O, point Divine, with darkness all unmix'd,
For God therein His hold place hath fix'd,
Time's twisted paths beneath my feet swim by,
I lose them leaping towards eternity."

"And in the silence wait thy grace
Oh, Holy One of Cosmic space,
Until unconscious of the hour
I find this self with sacred dower.
I am not *me*, not conscious I,
For soul to shell will speak no lie;
And I am thee—a part of All of thee—
With God the only part I sense of *me*.
And so I watch the colors come and go
Like lotus buds with ripples bow
On Nile's old waters by temples reared
To Amen's God and to our hearts endeared.
I sense my brethren everywhere,
In seance, like this instance rare.
I know that others are attuned
And share with me my soul communed.
And in the space before my eyes
A bright triangle comes and dies,
As though to leave a nursing moss
For fragrant Rose of Golden Cross.